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government. The former can never be wrong." That which the brotherhood of man requires is right.

The book, however, is only incidentally a treatise on the theory of government. It is made up of fourteen lectures delivered to Seniors in Union College. In these lectures Mr. Hoffman is teaching what he thinks the people of the United States ought to do here and now on such topics as property rights, corporations, education, treatment of criminals, care of the poor, and the government of cities. And he does not leave the impression that he expects the people to act through a mystical brotherhood, but through their present governmental agents or such others as they may call into use. The chief business of the state is not to protect life and property. Its chief business is that of education. The state has to attend to police duty largely because it has failed in its chief function. Education is so essential to the main purpose of the state that no part of it can be left outside of state supervision. It may become the duty of the state to take charge of all private schools, and all endowments for educational purposes. The state is especially interested in religious education, and it cannot properly omit from its schools the teaching of religion. Mr. Hoffman allows no competitor to stand in the way of the state. There are no property rights, no natural rights of any sort that can be pleaded against the duties of the state. In the later chapters, however, he shows that in the family and in the church are found co-ordinate institutions which even the state is bound to respect. Progress is recognized as the law of the state. Because a certain policy was required at one time it does not follow that it should be perpetuated. The book is to be commended for its boldness and clearness of utterance on a wide range of urgent practical questions.

JESSE MACY.

Ethics of Citizenship. By JOHN MACCUNN, M.A. New York: Macmillan & Co., 1894. 8vo. pp. x + 223.

THE object of the book, as stated in the preface, "is to connect some leading aspects of democratic citizenship with ethical facts and beliefs;" *i. e.*, it does not attempt to contribute to knowledge of ultimate ethical principles, but it assumes the principles and is virtually an exhortation to conform to them. Those of us who believe that the present duty of ethical philosophers is to get sufficiently acquainted with the structure and functions of society to find out whether assumed

ethical principles correspond with immanent moral economy will hardly welcome another book of this type.

One chapter excepted, the volume will seem to intelligent American readers an impertinence and an anachronism. It would have been good reading for members of Parliament before the passage of the first reform bill, or even the third, but we had supposed that by this time the need of platitudinous commonplace about democracy was past, even in Great Britain. Each generation of youth must, of course, be indoctrinated with the truisms that earlier generations have approved. The argument on the "equality of man," designed to "justify the bestowal upon the citizen of civil and political rights," is accordingly well adapted to the purpose of translating to beginners the elements of democratic conceptions. Allowing for this pedagogical service, the "justification" contained in the chapter still needs self-justification. It certainly adds nothing to old sanctions, nor does it offer anything to allay recent forms of mistrust of traditional concessions.

In the second chapter, on "Fraternity," the author is much better than his promise. If a similar method had been followed throughout, the criticism would have been worth the notice of the maturest thinkers. The fact of fraternity is exhibited as independent of and antecedent to theories or artificial organizations of fraternity; and the chapter presents clearly, though with too little detail for forcible impression, the organic basis of social coherence.

The chapter on the "Rights of Man" so strongly emphasizes the doctrine which it derives from Bentham, viz., "he has none," and the virtual corroboration of the doctrine which it finds in Malthus, that calling Robert Burns to the rescue does not afford the reader recourse against the skepticism which the argument has aroused. The discussion of "Citizenship" confirms the impression that in the writer's view "rights" never antedate laws. The exposition of the ends of life, to which civil and political "rights" should be made the means, is therefore out of true, although it is on a high plane of thought; and as a reply to Socialism, which it assumes to be, it is as grotesque as the famous settlement of the starvation problem: "Why! rather than starve I would eat brown bread and mutton!"

On the "Rule of the Majority," the "Tyranny of the Majority," "Democracy and Character," and "Some Economic and Moral Aspects of Luxury," various excellent sentiments are formulated to reconcile youth of aristocratic prejudice to the inevitable sharing of

social opportunity by the "lower classes," and to temper the asceticism to which they might devote themselves under the influence of too importunate altruism. To this extent only does the book bear evidence that the author has come into close contact with the most virile thought of contemporary men, outside the bookish class. It does not appear that he has reached the gist of the most radical questions to which men will have answers before the kind of thought which the book contains can be other than sounding brass to the world's workers.

ALBION W. SMALL.

American Charities, A Study in Philanthropy and Economics. By AMOS G. WARNER, Ph.D. New York: T. Y. Crowell and Co., 1894. 8vo. pp. 430.

PROFESSOR WARNER has given us a description of the social treatment of dependents and defectives in the United States. For this task he was amply equipped by his training in Johns Hopkins University and by his experience in Baltimore and Washington as manager of charitable work. Such special experience gives the author's valuation of contemporary methods unusual weight and raises his judgments above the range of mere private opinions. Part I. is a sketch of the past relations of economics with philanthropy, the causes of poverty, the personal and social causes of individual degeneration, and charity as a factor in human selection. The chapters on causes furnish valuable statistical material collected from many voluntary and public sources. The inquiries of Charles Booth are used for purposes of comparison with American conditions. It is deplorable that American statistics, especially in respect to outdoor relief, are so very imperfect and fragmentary.

The very arrangement of the chapters in Part II. is suggestive, and it follows the general order of differentiation and specialization of charities in this country. The almshouse or poorhouse may be taken as the fundamental institution of public care of the poor. The primitive farming out of paupers to the lowest bidder has been gradually displaced by the county or township almshouse, at first a common receptacle of all sorts of dependents and defectives. Outdoor relief has accompanied this indoor method of state charity. With the growth of population, the increase of travel, and the vicissitudes of manufacturing life, a class of homeless dependents comes into existence, a